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SERVE·LOVE·MEDITATE·REALISE
THE DIVINE LIFE SOCIETY

SOUVENIR

OF

The Twelfth All India Divine Life Conference

MERCARA BRANCH—COORG

27th and 28th December 1959

HIS HOLINESS SRI SWAMI SIVANANDA

The Apostle of Peace

DIVINE LIFE

★

We are living in a new world. We are living in the atomic age. An immediate change of heart is inevitable. We are assembled here to establish the Parliament of Religions in our own heart; to cultivate divine virtues and to see the One Self in all. We should melt all illusory differences and feel that One God dwells in all beings. There is only one religion and that is the religion of love, the religion of faith, the religion of consciousness. "Truth is One; Sages call it variously." "Be good, do good"—these four words sum up the essence of all religious teachings.

Goodness and Godliness are synonymous. Devoid of Godliness religion is a misnomer, spirituality a hoax. To be good is to do good, and by being good one does good. This is a chain reaction through which runs the divine favour of all-embracing kindness.

A little more love
A little less hatred
A little more courage
A little less timidity
A little more tolerance,
A little less intolerance
A little more giving
A little less greed.

Members and Delegates to the Conference

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MESSAGE

from

His Holiness Sri Swami Sivananda

To the Twelth All-India Divine Life Conference, Mercara—(1959)

Salutation to the Supreme Being, the Light of lights that dwells in every heart! Salutations to the noble saints and sages, Bhaktas and Yogis assembled on this auspicious occasion at Mercara.

Humanity stands at a highly significant cross-road now. Technological advances, especially in the nuclear field, lead to two distinct destinations. On the one hand there are the constructive uses of the conquest of nature; on the other there is the throne of the world-ruler in the foreground, immediately behind which is self-destruction. The sign-post at the cross-road wavers with the prevailing wind.

It is at this crucial moment of human history that you have met. The world looks to the philosophers, the men of wisdom, the men of God to give the proper lead, to lead mankind away from the pitfalls of self-destructive wars and disharmony, towards the cherished goal of peace, plenty and prosperity.

The Lord has assigned to the men of God the holy task of giving the right direction to the course of human destiny today. In your hands lies the key to the problems that face mankind today. You have to deliver the message of Divine Life, broadcast the glory of a life of truth, love and purity.

Through selfless service, cosmic love, charity, meditation on the Ultimate Truth, alone can the individual evolve to Godhead and society be safeguarded against the reactionary forces of evil.

The Yogic way of life, the Divine Life, is not an other-wordly life; it is the most constructive life devoted and dedicated to the welfare of all humanity, of all beings. Without attachment, without egoism, selflessly and untiringly, the Yogi serves all. His inner vision is changed; he sees only God and God in all. He is, therefore, efficient, dynamic, tranquil and blissful. Divine Life is divinising all life; with a Vedantic vision, devoted heart, Illumined heart and selfless hands, the seeker lives the Divine Life.

This is the message that the world needs today. Equipped with this knowledge, humanity will utilise the marvellous scientific inventions for the good of all. You have all assembled under the sage and inspired leadership of Pujya General K. M. Cariappa, in order to fix the sign-post at the cross-road, so that humanity will be guided towards the cherished goal of peace, plenty and prosperity.

My silent adorations and prostrations to all the great men assembled at Mercara on this auspicious occasion: to the great leader General Cariappa, Sri R. R. Diwaker, Maharishi Shuddhananda Bharati, Sri Sivananda-Vijayalakshmi, Sri Vittal Sastri and Srimathi Sivananda-Vani. May God bless you all! May God crown the Conferenc with success! May there be peace in the world! Lokas-samastha Sukhino Bhavantu.

SWAMI SIVANANDA.

WELCOME ADDRESS

by

Rao Bahadur K. G. Belliappa, B.A.,

Chairman of Reception Committee

Twelfth All India Divine Life Conference, 26th & 27th December 1959

Your Holiness and Friends,

I have the pleasure and privilege of welcoming you all to this Conference, the Twelfth All India Divine Life Conference. While according this most hearty welcome, I would like to mention a few words about our heritage and background.

We have the privilege of being born in India, a Country which has been a land of great Teachers and the Centre and origin of many legends of Incarnations of the Almighty. Beginning with the stories of the creation by Brahma, which gave rise to various legends handed down to us in the form of stories and poetry, right through the Puranas, the Ramayana, the Mahabharatha etc., there is one continuous current and that of the Divine Power. The Bhagavadgeetha is the flower of all these stories and legends of which the essence is the Divine Power. The Avatharas come Age after Age to rekindle the torch of Love and Truth and to restore the correct way of life. Great Teachers like Buddha, Mahvir, Shankaracharya took birth in this land of ours in different times and taught the correct way of Life as necessitated by the varying conditions under which people lived in different times. Around all these, the Hindu religion,—which is really a synthesis of all the faiths that originated in India, has evolved other religions like Islam, Christianity and Sikhism basically from the same synthesis. The Present Century also has produced very eminent spiritual leaders, concerned with the propogation of Truth, Universal love and Tolerance, all leading to Spiritual knowledge, Peace and Bliss. A most brilliant star in this 'gallery' is our Gurudev, Swami Sivanandaji of Ananda Kutir, Rishikesh, Himalayas.

In the year 1936 our Gurudev started at Rishikesh the *Divine Life Society* with a view to spread spiritual knowledge, working for the propogation of Truth, Mutual Love, Tolerance and Peace. This Society is very wide-spread; not only in India but overseas as well, even in far off countries like America and Australia. There are some 200 branches of the Divine Life Society overseas and over 200 branches in India. This Mercara branch in Coorg is one of such branches.

Apart from teaching Spiritualism, this Institution has been helping humanity in other ways, by publishing books on Vedantha at its own cost and distributing the same free of cost to the public and also arranging for relieving the physical ailments of the devotees. His Holiness Sivananda Swamiji is himself a medical man and has founded an Ayurvedic and an Allopathic Hospital and also an Opthalmic Hospital where free medical aid is afforded to one and all.

Coorg, an endulating tract of rice-growing valleys and thickly wooded low hills, is the birth place of the Sacred River Cauvery and lies in the Eastern folds of the Western Ghats. Coorg bards of old sang Coorg as the Gold Necklace of India. Legends asscciated with the River Cauvery make mention of Agastya Rishi and Kavera Muni suggesting that Coorg was their abode for a considerable period of time in the hoary past. In modern times also, Coorg has produced sons who have taken to Adhayathmik lives; Swami Deshikanandaji, Swami Sambhavanandaji both of Ramakrishna Mission and Swami Narayananandaji of Sri Narayana Nivas, Rishikesh, are some of them. It is only befitting that a branch of the Divine Life Society Should flourish here.

The Mercara Branch of the Divine Life Society was started in January 1957, due entirely to the initiative and efforts of Gen. K. M. Cariappa who had journeyed to Rishikesh in 1950 and had got the Darshan and Blessings of Gurudev, Swami Sivanandaji. This "Soldier Sadhu" (Gen. Cariappa) is its founder President. Although this is an infant branch, the Gurudev's Grace and Blessings have made it possible for us, the members of this branch, to celebrate the Twelfth All India Divine Life Conference now in Mercara. We feel sure that the Gurudev, in his unseen presence amongst us and with His Grace and Blessings, will guide us throughout this Conference.

Thus, once again, I accord a hearty welcome to:—

Sri R. R. Diwakar, Former Governor of Bihar.
Kavi Yogi Maharshi Shudhananda Bharathi, Yoga Samaj, Adyar, Madras.
Swami Krishnananda Bharathi of Vedaranya Ashram, (Near Srirangaptna).
Vedantha Shiromani S. Vittal Shastry of Mysore.
Janab Hassenuddin, Moulvi of Jumma Masjid, Mercara.
Srimathi Sivananda Vani from Delhi.
Srimathi B. Devaki Appiah of Mercara.
Sri G. M. Manjunathaiah of Sunticoppa, Coorg.
Sri B. S. Ramachar of Kolar.
Ramadevi Bhaktha Mandali, Mercara.
Sri Manjayachari and party, Mercara.

Delegates from Bangalore, Mysore, Maddur, Calcutta, Tinnavelli and Udipi branches of the Divine Life Society and all our other friends assembled here.

I welcome all of you to this, the twelth All India Divine Life Conference at Mercara.

May the Gurudev's Grace and Blessings be showered on every one assembled here and may the Gurudev guide us that this Conference be a good success. May the messages of Peace and Universal Brotherhood emanating from this Conference, blossom in this world.

Om Shanthi: Shanthi: Shanthi:

"The Lodge"
Mercara
26th December, 1959.

TELEGRAPHIC MESSAGE

from

His Holiness Sri Swami Sivananda

To The Secretary, Divine Life Society, Daswal, Mercara

Twelth All India Divine Life Conference is an important and glorious landmark in the Society's history. Leaders in three walks of life—spiritual, political and Military—meet under the Divine Life banner to reaffirm that the heart of India is spiritual. Salutations to the patriot-statesman-saint Sri Diwakar. Salutations to Maharshi Shuddhananda Bharati. Salutations to General Cariappa, the spiritual Ambassador of India, to the whole world. Theirs is a glorious example of spiritualised activity. Yoga runs through their daily life. Dedication, spirit of selfless service, cosmic love, devotion to God, wisdom and discrimination constitute Divine Life. This spirit must be instilled in all and special leadership created in the world. The Conference is harbinger of Divine Life and dynamic spiritual awakening. Glory to saints assembled there and devotees and leaders like Vijayalakshi, Chandrasekhar, Manjunathayya, Vanibai and Devaki. God bless them all. God bless the Conference with success.

SWAMI SIVANANDA.

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TELEGRAM SENT ON 26TH DECEMBER 1959

To

His Holiness Swami Sivananda

Shivananda Nagar, Rishikesh

On the occasion of holding the Twelfth All India Conference of the great Society founded by you our dear Guruji we your devotees assembled here today pray to God to keep you in good health for years more to continue to guide us to peace and happiness by your noble spiritual doctoring of our mental and moral ailments. May God help us your loyal and devoted messengers to disseminate widely your wise and sagacious sayings which come ceaselessly from your great head and heart. Our devoted respects.

From President Divine Mercara Branch.

A SHORT ADDRESS

by

General Cariappa

on 27th December 1959

On this great and happy occasion, the celebration of the Twelfth All-India Divine Life Conference, I would like to tell you briefly, on how this tiny place Mercara got the honour of celebrating this Conference. At one of our branch meetings I asked our members if they would agree to my requesting Swamiji if he would permit us to celebrate this conference here, They agreed. Much to our delight His Holiness gave us his blessings. We thank him for this. At the time of our discussing to decide whether or not to ask for this permission, I was reminded by our Secretary and some of our Members of the enormous cost of organising and running this Coference. I told them that if their estimate of such expenditure was based on their ideas of having it on a very grand scale they need not really worry about this matter of money at all. I said ours would be just a simple affair lasting two whole days, with a few selected important personages being invited to come and address us. I had a kind of intuition that although we had a very small bank balance we would get all the money required to celebrate the conference befitting the great name of our dear Gurudev and the name of the people of this land of our Goddess Cauveryamma. So dear fellow devotees please do not expect in the next two days anything grand and/or pompous here during your participation in this Conference. We want to spend money not on mere occular frills with decorations but on publishing literature containing our Swamiji's teachings to disseminate them amongst our peoples and so "decorate" their souls and minds with his message.

There is always something new I learn from reading the writings of our Swamiji. His teachings, sayings, and writings are all so delightfully simple and easy to practise. Any individual can assuredly benefit considerably from reading the writings of our Swamiji. His utterances and his writings if honestly and sincerely practised by us must inevitably help achieve the aim of every God loving man and woman and that is to get salvation—Moksha.

I do not see anything intricate or impossible for every soul in this world to live the life our Swamiji preaches us to live. As I see it, if a person has a high standard of moral integirity, of sincerity, of a sense of duty, of the spirit of getting happiness by giving happiness to others and so on, one cannot but feel in ones conscience and in the eyes of God that one is living the life of a good man. There is nothing difficult in this at all. I know basically and fundamentally in all our Swamiji's writings these factors which I have just enumerated appear in different forms. So I hope everyone of us will always endeavour to live up to the ideologies of the Charter of the Divine Life Society.

I welcome you all to our Conference.

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THE INAUGURAL ADDRESS

by

Sri R. R. Diwakar

on 25th December 1959

General Cariappa, Delegates, Brothers and Sisters,

I will unveil the portrait of Swami Sivananda and speak a few words. I shall speak a few words in English first.

My unveilling of the portrait is only symbolic (unveils.)

We have just now listened to Swami Sivanandaji's messages. In response, a message from General Cariappa on behalf of us all has been sent to the Swamiji. Thus a spiritual communion between a highly spiritually elevated man and ourselves has been established. Sri Swamiji is a light both to the people of India and abroad. He has disciples in foreign countries also. They feel elevated and guided by the unseen and unheard voice of the Swamiji. Delegates from Calcutta, Tirunelveli, Maddur, Bangalore, Mysore and Udipi are here irrespective of the office they are holding, the languages they are speaking and the status they are holding. But the uniting chord is here.

In this Universe, we see two categories of things, Jada and Chetana. Jada is the body which is impermanent. Chetana is the Soul which is permanent and abiding. In India, much more light has been thrown and importance given to the Soul and not to the body.

When Arjuna was overcome by weakness, Sri Krishna advised him; "Don't you be weak-minded; throw away the weakness of mind and stand up to face everything."

Arjuna was strong physically with bow and arrows. He was only mentally weak. Therefore, Lord Krishna said: "Utthishta. Arise! O Arjuna, get rid of this weakness." The first thing Krishna said: "The Soul is imperishable, do not be sorry. You are no doubt talking like a Pandit; but when analysed you are like a child." The spirit, the consciousness is important. The whole of human evolution goes on in the consciousness. Animals have no evolution. For thousands of years they have been living in the forest. But they have no house, no history and no civilisation. But man has wonderful constructions to his credit. He has built houses and cities. He has not only manufactured a number of things, but made contacts with planets. But this evolution is not in the laboratory. All evolution is in the brain of man. Einstein, the great scientist and philosopher, gave us a formula, but not by working in a laboratory. A physicist today, if he speaks in terms of matter, he is a back-number. Today, it is all energy. Einstein probed into the mysteries of Jada and found out that it is all energy, Chetana. Similarly, our Sages intuitively found out that all was Spirit.

Mirror reflects, but it does not itself change. But anything reflected in man will be discussed, analysed and contemplated upon. Knowledge is thus acquired. Real evolution is in Chitta, i.e., in Consciousness. A question arises: 'Which is better of the two-Matter or Chaitanya?' The Upanishads use two words Sreyas and Preyas. That which does good to the Soul of man is Sreya: that which is dear to the senses of man is Preya.

Shankara has put it in two words: 'Abhyudaya' and 'Nisreyasa.' Man is a combination of Jada and Chetana. A synthesis of the two is the way to evolution. We can evolve not by merely praising the Chetana. We have to conquer the Jada also. We cannot continue to be poor, to be depressed and down-trodden. We have to be prosperous even materially without which true evolution cannot be effected. The real message of India is a synthesis of Chit and Jada, Atma and Anatma. India cannot say 'It does not matter if we are poor, does not matter if we are backward. We are spiritually advanced' and so on. Raja Ram Mohan Roy told this truth long ago.

Coorg has given two Generals; both value moral virtues. This is a real synthesis. Sri Krishna was synthesis incarnate of many things. I call Sri Krishna a man and not an Avatar. To say, "He is Avatar, we are men and we cannot follow Him," is mere stupidity.

Swami Sivananda has called the message of India as 'Divine Life.' Aurobindo called it 'Life Divine.' We are on the threshold of a new kind of civilisation. As individuals, we have to live the 'Divine Life' with love in our hearts even towards our enemy. Gandhiji uttered the Lord's name "Hé Ram, Hé Ram" while he breathed his last.

Here was a man who was shot and the last words that came out from his lips were 'Hé Ram.' We have to understand this great man. He had no power of bombs and machine guns. It was Atma Shakti, the power of human consciousness. His life itself was a commentary on Satyagraha. He called it 'Experiments with Truth.' What is that Truth? It is the Spirit.

What is that which brings us to Saint Sivananda? It is the Spirit. God is everywhere. He can be felt everywhere just like this atmosphere. But we are not often conscious of it. Intellectually we say, 'God is everywhere.' But to Swami Sivananda it is not a casual recognition like this. He is always immersed in God-Consciousness. That is why his message is being heeded.

Sri R. R. Diwakar in the middle

PRESIDENTIAL ADDRESS

by

Kavi Yogi Maharishi Shuddhananda Bharati,

(*President, Yoga Samaj, Madras 20*)

on 27th December 1959 at Mercara

SALUTATIONS

Salutations to the Siva in Jivas, to the Divine in the Human! I thank the Divine Life Society of Mercara for having called me to preside over this Godly Assembly gathered in the green temple of smiling Nature. Mercara is a lovely place cradled in the Majesty of Natural beauty resonant with the music of birds and streams. Here we have gathered to utilise two precious days in Yoga Sadhana. This is the native place of General Cariappa who is a rare synthesis of divine fervour and daring heroism. He is a gem of the Nation and we are very happy to celebarate the glory of Lord Sivananda in this fine atmosphere of devotion kindled by the sincere hearts of devotees like Cariappa.

GLORY TO SIVANANDA

We have gathered together amidst the hill grandeur of Mercara to glorify the Himalayan Saint who is the Spiritual Titan of today embracing East and West in the largeness of his compassionate heart. Volumes have been written upon his achievements and prominent personalities have hailed him as an incarnation of Love and Wisdom. India has been glorified by his glory. Humanity has been elevated by His healing touch of spiritual Grace. Siva's Gangetic voice has brought solace to aching hearts. His pen has kindled the fire of divinity in minds. His writings have been the vehicle of Seer knowledge. His Sylvan University has been a broadcasting station of Soul's Universalty. Life in the Ananda Kutir is an efflorescence of His soul vibrating with the ecstasy of *Harè Rama! Harè Krishna!* East and West are attracted by His centrifugal force. I had the occasion of presiding over the Parliament of Religions convened by him a few years ago. I Saw then the secret of his spontaneous success in life a luminous Love fruitful in dynamic service. He has a universal vision of things which makes us at home in His atmosphere to whatever creed or clime we may belong. Glory to Sivananda the Apostle of Yoga Vedanta which is a synthesis of Love, Light, Service, equal vision and broad sympathy. The world wants this message.

THE PRESENT CRISIS

The world is engulfed in a serious crisis. Humanity stands dismayed before the chaos created by separative egoism. Science in the hands of man plays a double roll of construction and destruction. Its latest attempt to create "men in the moon" may or may not succeed. Suppose it succeeds in sending a few astronauts to the moon and opens a colony there. There too the vital man will carrry his problems. There too the divided mind and the passionative vital will be overthrowing the balance of peace. The unrefined man will be

carrying his animal nature even if he travels in a space boat to ultra sonic regions Wherever mind follows, its problems too follow-its traditional habits, prejudices, dry beliefs, its prepossessed notions tethered to vital desires, its static fixed tendencies, its ambitions and inner cravings. None can deny the chaos and confusion, individual as well as collective in the microcosm as well as macrocosm, in each man and in each country. There is an acute suffering, a psychological crisis, a vital catastrophe, a ceaseless armagedden of hostile forces that shatter peace and render life in the world an inferno of miseries. Unless we find out the root cause of these miseries, our intellectural gymnastics are mere Circus of unruly animals, our sacred books are mere words, our lectures are mere market noise, our religions are mere catalogues of dogmas. Science can send up Rockets and Sputniks; it can raise uranium thunders in politics; it can after all reach the Moon or Mars and open a colony; even in that heavenly colony the human mind will be playing its own villainy.

WHAT IS THE REMEDY?

Talks of one world and one humanity are going on *ad naseum*. Every religion and every prophet talks of equality; but the quality of man has not changed for the better. They are repeating words of yesterday. But see their acts. They pawn even God in the chess board of their Political ambition. A nation throws atom bomb upon another killing thousands and rings church bells hailing the Grace of the Almighty that gave the victory. Another nation destroys a town and declares God is with us. The frenzies of group mentality, the craving for power and self-gratification, the tussle for leadership, the chaos of party politics, poverty caused by exploitations all these ills of today have created such conflicting issues that the hopes of One World and One Humanity are far off in the dream of Idealists.

To achieve One World we must have One humanity and to have One humanity we must establish inner unity. "Go together, think alike, feel as one; develop unity of consciousness" says the Vedic Rishi. A calm, tranquil, understanding mind and a large feeling heart of sympathy and a luminous cognition of the equal soul in all-these alone can lead humanity to a peaceful collective life in spiritual unity.

YOGA—THE PSYCHIC SCIENCE

The Intuition of the Yoga Vedantins of India has carved a destiny for humanity which shall purify, unify, dynamise and divinise existence individual as well as collective. They have given us a Psychic Science of life called YOGA. Yoga leads us step by step to inner communion, inner harmony and inner peace.—Inner harmony brings outer harmony. Inner conflict breeds external conflict. Inner peace promotes outer peace. Peace at home helps peace in the world. So the house must be set aright and kept clean before we can jump into the world to restore order. The petty mind tied to narrow beliefs and selfish desires must be tamed, gatherd-in and concentrated in the large heart of tranquil peace. Then the psychic centres open and a blissful energy is generated from the Inner dynamo which is the Soul, the Divine in Man, Man the Unknown. The vibrating energy enables meditation and meditation enables us to realise what we really are, our natural Being. This is Yoga-to live, move and have our being in the Divine Consciousness. Yoga is not mere Asanas and breath control

just as Vedanta is not a catalogue of technical words. Yoga is life in tune with the Soul. Vedanta is living in self-conciousness and feeling the equal Self in All. Yoga and Religion carry the same meaning-to Yoke the mind back to the Divine Soul, to live a God-centric life instead of an eccentric life distracted by the wandering mind and the senses. In-gathering of the sensual mind, concentrating it within and opening of the heart to the inner profundities of the soul involve a good deal of Sadhana. Just as uranium is treated in the kiln and converted into atomic energy by a difficult process, just as pitchblend yields radium by a series of processes, just as ore releases the gold by a series of mechanical processes, the mind-bound soul of moods and modes reveals God by a series of Sadhana. It is a patient work under the guidance of a perfect Master. The human being can be compared to a cocoanut from the tree. It cannot be eaten as it is. The obvious eyes cannot see into the sweet kernel. The thick skin must be removed, the fibres peeled out, the hard shell broken before one gets at the tasteful water and pure white kernel. Even so the physical lethargy and dullness must be removed by Hatayoga, the vital passions must be controlled and the mind purified by Raja Yoga, the shell of egoism must be broken by Surrender and psychic devotion. By consecrated service, psychic devotion, by meditation, by unitive self-conciousness man can divinise his lite and live in tune with the Infinite. Take any Sadhana that Can lead you God-ward, that is easy for you,—simple *Nama Japam*, *Sankirtan*, devoted service to a matter, unselfish service to humanity, Image worship, self-gatherd meditation, ecstatic trance-take to it seriously and do it with the fervour of an artist who works at his instrument, or a Painter who lives at the point of his brush, you are sure to achieve the goal.

Just as one current manifests as light in the bulb, heat in the heater, air in the fan, sound in the radio, coolness in the frigidaire and fire in the furance-even so one cosmic energy, one Divine Consciousness manifest in several bodies severally. All religions, all systems of Yoga, all Sadhaeas verge on to the same centre of peace and Bliss.

WHAT IS LIFE FOR?

Life is an examination Hall. Each one of us has to answer a paper within the span of time given to us. A candidate answers History questions, another Mathematics, another Literature another Science. You must be at it working out your answers while you are in the Hall. There is a supervisor watching you; you have no time to distract your attantion to aught else. Yo cannot copy others. You are bound to answer your questions yourself. When the bell rings you must give away you papers. If you waste your time, you fail and come again to the hall. If you answer your paper properly you get the degree or diploma which raises your status in life. Your subjects may be different; you are an equal graduate. A *Jnana Yogin* may be compared to a Philosophy graduate, a *Bhakti Yogin* to a History graduate, a *Karma Yogin* to a Science graduate, a *Raja Yogin* to an Arts graduate; any how they are all graduates and get equal scale of payment in service. There are innumerable varieties of flowers in a Garden, take for instance Lal Bagh, Nizam Bagh, Perdinia in Ceylon. Flowers differ in hue and perfume. But the air that breathes in the Garden makes a synthesis of all honeyed perfumes and brings a salubrious atmosphere for our life. The world is a garden of Ideals and Ideas. It has seen several prophets and Saints of God. Their messages

have followed the needs of times. But there is a common fundamental basis for all. That is what we call Yoga Vedanta, the Universal Gospel of united living in God Consciousness. Yoga makes us God conscious and Vedanta makes us a conscious God.

CROWN OF YOGA VEDANTA

Meditation is the fulcrum of Yoga and inner reflection the central point of Vedanta. Pure life and disciplined living, strong body and clear mind are needed for meditation and concentration. The sixfold virtues of *Sama* (mental control) *Dhama* (sense control) *Uperati* (Cessation from attachment) *Thithiksha* (endurance of heat and cold, pain and pleasure, blame and fame) *Shraâha* (Faith and sincerity) *Samadhana* (constant effort to get inner equilibrium)—these six virtues lead on to self reflection. Then one knows what is right and what is wrong, what is lasting and what is evanescent; he then detaches himself from what is impermanent and attaches himself to the Eternal Truth which is WHAT IS in all of us. Then he is liberated and he feels the bliss of spiritual freedom and attains the real Swarajya and Samrajya. Self finding is the crown of Yoga and Self Being the aim of Vedanta. Purity, unity and Divinity are the three fold Sadhanas towards the attainment of GOD HOOD which is the goal of all religions, Yogas and philosophies.

UNIVERSAL REALISATION

This knowledge, this realisation, this dynamic Life in tune with the Inner reality and this peaceful cœxistence is not the monopoiy of a religion or sect or race or clime. You can be a Hindu, a Christian, a Sikh, a Muslim, a Jain, a Buddhist, an Englishman, a Russian, a Japanese, a Brahmin, a Mudaliar, a Udayar, a Virasaiva, a Vaishnavite, a Harijan that does not matter. The bulb can give light anywhere if the connection receives the current.

Yoga Vedanta is for all nations for all humanity. Leave off all apparent differences and come together, walk together, think together and realise together and live an equal divinised life to serve, love, meditate, realise and enjoy the collective bliss of universal existence. We think in terms of God and universe of beings.

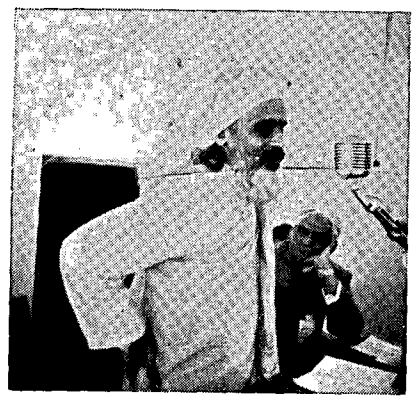
When Yoga Vedanta is seriously taken up and practised all humanity shall live like one famfly in one world under the canopy of heaven conscious of one Almighty Grace in and out All can live in cosmic-consciousness. This is the message of India to the World. This is the touching message of Prophets of religions a message for which Messias sacrificed themselves. Yoga Vedanta centres must be started in every town and village and an army of Yoga Vedanta missionaries must be raised to disseminate the knowledge of Yoga Vedanta. Yoga Samaji in Adyar Madras has begun this work; It has the blessings of the Maha Guru Swami Sivananda; Rishikesh is a dynamic centre of training for Sanyasins and Yogins. Come aspirants, come Sanyasins! the Time Spirit needs you. We can march forward and set an example of right love, right life and right service to the world.

Come O birds of Cosmic Beatitude, holding the flags of Love and Truth and Service. Perfect your human might in silence and solitude and stream down for the human rectitude.

As soldiers work, as masters eat, Walk as Gods and talk as songs. Do and lead; do good and be great. Call all Yoga Vedanta Life Divine. And strike the gong of *Tat Twam Asi.*

Come O batteries of Bliss Divine
To train a vast army of saints.
Light heavan's lamp in human shrines
Free India is full of problems;
Our ship struggles in stormy seas
Come dynamic Yogins of psychic flames
To Man the ship to shores of peace.
Alert for action Sanyasins brave;
There is work for you *sans treve.*
Angels of freedom agile and strong,
Free the world from fear and fetter
Uphold the right; annul the wrong;
And build up the world for the better.
The good in you is good for all
The God in you is God for all
The Love in you is love in all.
The life in you is life of all.
Live in Self for Self of all
Sadhus, Sanyasins, This is the Divine call.

Aum Tat Sat, Aham Brahmosmi, Sarvam Kalvidam Brahma I am Brahma, All are Brahman ... ... Aum Aum.



Swami Shuddhananda Bharati

Sri Sivananda's Austerities and Attainments

by

SHRI K. S. RAMASWAMI SASTRI

Bhagawan Shree Krishna sums up in the 18th Chapter of the Gita the duties of man in three words viz , Yajna, Dana, Tapas (viz., duties to God, duties to man and duties to self). It is the purified self full of compassion and renunciation and service in regard to man that is fit for and can get real devotion to God which is the only key to God-realisation and immortality and perfect Eternal infinite spiritual bliss.

This supreme and sublime truth is exemplified for all time and to all humanity in the person of Swami Sivanandaji Maharaj. He was born on 8th September 1877 at Pattamadai, Tinnevelly District, South India, in the distinguished line of the supreme Vedantic Savant Sri Appaya Dixita. His birth-star was Bharani. He was a stalwart athletic young man. He studied in the S. P. G. College, Tirichirapalli. He was a Doctor in the Malaya State for 10 years. Suddenly he felt the call of God and was overpowered by the spirit of renunciation and service and spirituality and threw up his job and came to Madras and went to Rishikesh as a mendicant ascetic and took sanyas in 1924 at Rishikesh. He did tapas (austerities) and Dhyana (meditation) for 15 years. He went on lecturing tours for 10 years. He founded the Divine Life Society in 1936 and the All World Reiligious Federation in 1945. He went as an all India *cum* Ceylon tour in 1950. He conducted a World Parliament of Religions in 1953. He platinum Jubilee was celebrated in 1957. His Sivananda Ashram at Rishikesh is famous all over the world. He has innumerable disciples and admirers. He has published nearly 400 books expounding the essence of essential integral dynamic Hinduism. He has expounded the Prasthana Traya (Upanisheds and Gita and Brahma Sutras). He today is in perfect *Satsang* and *Bhajan* and spiritual entry and blesses the whole world. May he live long and continue to do so.

His *Shiva-Gita* is an antobiographical gem in 18 pages. In 1958 he published the full length portrait of his soul in *Autobiography of Sivananda*. They throw a search light on his Daivi Sampath (Divine Nature). He says in his *Siva Gita*, "I am child-like in my swabhava. So I mix with all, *I become one with all*. I am ever happy and joyful and make others also happy and joyful. I am full of educative humour. I radiate joy through humour. I respect all. I do salutations to all first. I always speak sweetly. I walk quickly. I do Japa and meditation while walking and while at work also.

I am ever hardworking. I am very quick in doing things. I cannot suppress the spirit of service in me. I cannot live without service.

I know well how to extract work from others. I extract work through kindness, service, respect and love.

I am very regular in doing *Asans* and exercises. I do pranayama also regularly. These give me wonderful health and energy. I run round the Bhajana Hall daily. I am full of vigour, virtue and vitality. I am ever cheerfull. I sing, dance, run and jump in joy. Change of work gives me rest. I rejoice in giving. I always give.

Meditation gives abundant rest. Meditation energises and invigorates me. Kirtan-Vivifies me.

At the present moment I am the "richest man" in the whole world. My heart is full.

I fast on Ekadashi. I take milk and fruits on Sundays.

I love natnre, music, art, poetry, philosophy, beauty, goodness, solitude, meditation, Yoga and Vedanta.

I return good for evil. I love Ganga, and the Himalayas. Ganga is my mother Divine. Himalaya is my father Divine.

I talk a little. I think much. I meditiate much. I work for the good of others.

I am a strange mixture of service, devotion, Yoga and wisdom. I am a practical Vedantin. I practise and advocate the Yoga of synthesis. I practise Ahimsa, Satyam and Brahmacharya.

I respect all Saints and prophets of all religions. I respect all religions.

I spend everything. I do not keep anything. I pray and do Kirtan for the whole world. My watch word is love."

I have myself written *many books on Gurudev.* Bnt I think that the above words of Gurudev form the Sivananda Sutras and his *Autobiography* is his own Bhashya on those Sutras and that is why I have them out *in extenso.* That volume contains also my tribute "Prophet of the *Modern World.*" I said in it "We all remember Swamiji's song about "Ities". What does Sri Krishna describe as ansterity? Humility, purity, charity, simplicity, nobility and other virtues are componant parts of austerity. Tapas has thus Austerity as Root and Divinity as Fruit." I shall content myself in this brief article with elaborating a few of his ideas and teachings on Austerity and Attainment (Sadhana and Phala).

Swami Sivananda's monumental book on *Sadhana* is a complete compendium on the means of attaining perfection. I have described the same in my recent books (Sivananda's Metaphysics and Messages and Sivananda's vision of perfection Sadhana, Bhavana and Siddhi are inextricably bound up with each other.

In *Sadhana* it is stated at page IX: "Sadhana is at first mechanical and in the later stage alone it becomes a part and parcel of one's own life. It looks as a drudgery in the beginning. Later on it imparts joy, peace, strength, courage and freedom.

If you have no Vairagya or dispassion, if there is no strong aspiration, if there is no purity of heart, there will be a failure in your *Sadhana.*

Even a ray of inner light during meditation will lighten your path.

Gird Up your loins and plunge in *Sadhana*. Realise God in this very life. May God bless you."

These are wise and weighty and heartening words. The work begins with the 12 fundamental formulae in Sadhana the three governing factors of Sadhana (constant rememberance of God, cultivation of virtues and spiritualisation of all activites), pre-requisities of spiritual Sadhana, essentials of Sadhana, primary principles of Sadhana, Abhaya the first phase of Sadhana, four points for memory in *Sadhana* (viz., remember the pains of Samsara, remember death, remember the saints, remember God) the bases of spiritual Sadhana, the the aspects of spiritual Sadhana, the techniques of applied psychology, easy method of Sadhana in worldly envoironment, some secrets of *Sadhana* and the essence of Sadhana. Gurudev then describes the movement of Vasanas in Sadhana, the role of restraint in Sadhana, the effects of repression in Sadhana, the triple withdrawal in Sadhana, patience in Sadhana, perseverence in Sadhana, continuity in Sadhana, four progressive stages in Sadhana, and Psychological studies in spiritual Sadhana. He then deals wtth the four fold Sadhana (Sadhana Chaturtaya) viz., Viveka, Vairagya, Stat-sampatti, and kshatva (passion for emancipation) on which Bhagawan Shankaracharya lays great emphasis in the very beginning of his world famous Bhashya on the Vedanta Sutras. Gurudev then refers to the simple Sadhana viz., "I am not the body. I am not the mind. Chidananda Sivaham Sivaham." He then describes control in the matter of food, He describes also the dynamic Sadhana (Hari Om or Sri Ram or Ram Ram).

He then describes the 5 bahiranga (external) Sadhanas (Yama, niyama, asana, pranayama and pratyahara) and the 3 antaranga (internal) Sadhanas (Dharma, Dhyana and Samadhi). He then describes the ethical Sadhana and the Nirvana Sadhana and the Brahmacharya Sadhana. He describes also the Sadhana of spiritual vision and the Sadhana of universal love. He then describes elaborately the Sadhanas in Upanishads and Gita and Brahma Sutra, the Sadhanas in the Epics and the Puranas and the Sadhanas of Yoga Vaisishta. I am referring to all these because in respect of Sadhanas we are merely told generally about Karma Yoga and Dhyana or Raja Yoga and Bhakti Yoga and the Prapathi Yoga and Jnana Yoga and are not given accessory practical Sadhanas for attaining success in Karma Yoga etc. Gurudev gives us also valuable lessons in Swara Sadhana, Laya Yoga Sadhana, Pranava Sadhana, Soham Sadhana, Vickara Sadhana, Dhyana Sadhana, Japa Sadhana Gayatri Sadhana, Mantra Yoga Sadhana, Sankirtan Sadhana, Tantra Yoga Sadhana, Sangeeta Sadhana, Sadhana by prayer etc. He describes also the importance of the Brahma muhurta (4 a.m. to 6 a.m.) as the best time for Sadhana. He then describes the Sadhanas for the conquest of our lower nature, the Sadhanas for various Siddhis, the obstacles to progress in Sadhana etc. Thus Gurudev's book on Sadhana is the best and most practical guide book about Sadhana.

The greatest and most fruitful of Gurudev's teachings is the Yoga of synthesis. Previous teachers contrasted Karma and Dhyana and Bhakti and Prapatti and Jnana and

emphasised and exalted one of them over all others. Gurudev points out the inter-linkedness of hand and head and heart end shows the supremacy of the Yoga of synthesis whi ch blends all the Yogas. He says "Lord Krishna is an adept in the Yoga of synthisis. He is a charioter. He is a statesman. He is a master musician: He is an expert Raslila dancer. He is a dexterous archer."

"You must harmoniously develop your head, heart and hand through the practice of the Yoga of synthesis. Then only you will attain perfection and intergral development" (page 150, 153).

Let me conclude with a precious teaching by Gurudev. "If you wish to become one with the universal consciousness, you must expand your heart .... Become a Karma Yogin and work for the welfare of the world. You will merge yourself in the Universal consciousness." (*Sadhana*, page XXII)

Sivananda Manovijnana Sutras

(Excerpts from an unpublished work of Sri Swami Sivananda Entitled 'Yoga-Vedanta Sutras' of which the Manovijnana Sutras, consisting of 270 aphorisms, form a part.)

1. Mind is Atma Shakti.
2. Mind alone is the Universe.
3. The form of the mind is Sankalpa.
4. Mind is a bundle of Vasanas, Sankalpas, and likes and dislikes.
5. The idea of "I" is the seat of the tree of mind.
6. Conscious mind is the objective mind; it thinks of objects.
7. Subconscious mind is Chitta; it is the store-house of impressions.
8. Super-conscious mind is the cosmic mind.
9. In the waking state the mind experience the external objects.
10. In dream, the mind itself creates the dream objects out of the materials supplied by waking experience.
11. In deep sleep, the rests in the casual body or Avidya.
12. In Turiya-avastha, the mind is absorbed in Brahman or the Absolute; there is then Nirvikalpa Samadhi, or Superconscious state.
13. The Sattvic mind is calm and harmonious. It intuits, meditates. renounces, requires and moves towards the Atma.
14. The Rajasic mind is passionate. It wants power, possessions and tries to dominate over others.
15. The Tamasic mind is heedless. It sleeps; it is full of inertia and darkness.
16. It is the actions of the mind that are truly termed Karmas.
17. It is the mind that causes bondage and release. Devoted to sense-objects, it causes bondage; devoted to Atma it causess freedom and lmmortality.

18. The mind becomes unstable and restless through desires for objects.
19. Vritti is a wave in the mind-lake.
20. Lust, anger, greed, etc., are Vrittis in the mind.
21. Faith, devotion, dispassion, discrimination, mercy, love etc. are good Vrittis in the mind.
22. The three mental defects are Mala (impurities such as lust, anger, greed), Vikshepa (tossing or oscillation) and Avarana (veil of ignorance).
23. Mala is removed by selfless service; Vikshepa is removed by upasana, Tratak and Pranayama; Avarana or the veil is removed by study and practice of Vedanta.
24. Control of the mind is the first step to spirituality, Victory over the mind means victory over the world.

Sivananda, the Sage of Practical Wisdom

by

SHRI V. CHANDRASHEKAR

We want peace. We love peace. There are peace-makers in every nation. But alas! peace ltself is absent. Where is it then? The peace which the miser seeks in money, the lover in his beloved, the soldier in his victory, but which each one fails to find, is to be sought within one's own heart. One who cannot find peace within his own heart can find it nowhere else in the world. Therefore try to seek peace within, is message of Sri Sivananda to the peace-lover. And there is only one science in the world which teaches how to find peace and that is religion. Religion and Science! what have they to do with each other? Chemistry is a science, Biology is a science, Pnysiology is a science; but, is religion a science? Are there tangible proofs? Can you demonstrate your religion in a laboratory? "Yes my brothers, religion is a science and not only that, it is the science of sciences. It is the king of all sciences. There are not only tangible proofs, but eternal proofs too. Religion can be experienced. It can be felt as more real than your own hands and feet. There were such real and practical men of religion in the past there are such men in the present and there will be such men in the future too. Come, come; listen, understand, practise and realize. Leave your doubts aside and do something concrete." Who could answer in such unmistakable terms this query of the modern man but Swami Sivananda of Rishikesh? Who could convince the doubter but one who who has himself realized the truth of religion? To Sivananda, however, religion is not a belief, not a dogma, not a doctrine nor a faith born out of necessity, but a living experience attained by the cognition of the truth.

A prosperous Doctor, as he was, in his early life, he lacked nothing, to satisfy the ordinary human cravings. Neither had cruel blows of destiny befallen him, nor was he without eminence or fame among his fellow-beings. At the very zenith of his earthly career his mind inquiring into the mysteries of life, had impelled him to renounce the earthly life of of ease and money-making and embrace the hard and rigorous ways of ascetic life. In him we see a super-normal personality with wonderful perseverance and iron determination fiery resolve and adamantine will, combined with unbounded enthusiasm and tenacity of purpose which ultimately brought him success in the herculian task of God realization within a short period of ten years. This blessed child of the Lord, chosen to shape the destiny of mankind, is at once the rarest combination of the highest idealism and practical realism and the synthesis of true knowledge and action with ever increasing zeal to serve the suffering humanity. This inner urge of this dynamic saint has found its expression in the form of the Divine Life Society which soon after its inception in 1936 has grown into a world-wide mission, with dissemination of spiritual knowledge as its principal purpose The ancient truths of religion interpreted in the light of the modern scietific thought, when they come from the mighty pen of Swami Sivananda bearing the stamp of his initiative realization and expressed in a lucid, simple and charming style, prove to be life-transforming and soul-elevating. It is this irresistible soul-force of Shiva that can abate the surging tides of

materialism and awaken the modern man to the spiritual values of life, in every nook and corner of the world. It is this mysterious power that could make a "Soldier Sadhu" of an "Army-General," a perfect spiritualist of a rank materialist and many a saint of a raw aspirants.

Having exemplified the Upanishadic culture of the Aryan Rishis in his own life, Swami Sivananda has effected mass-spiritual awakening through various associations and federations, through personal communications and conferences. The clarion call of this harbinger of peace was readily responded to, by the people of Coorg and there came the convention of the Twelfth All India Divine Life Conference at the little town of Mercara. While the saintly personalities and learned speakers spoke from the platform of the Conference, devotees and admirers of Siva, from various cities of India, including the local public, listened to the message of the Divine Life with keen interest and rapt attention. The audiance marvelled at the amazing ability of the Swamiji to put the highest truths of religion in such a direct simple and table form when they heard the "Song of Govinda." What is God? It is difficult to explain even for Philosopher. Even when explained it will be so complicated that a layman can grasp nothing of it, But look, how simple and appealing it becomes when Swamiji explains it.

God is Truth Govinda
God is Bliss Govinda
God is peace Govinda
God is knowledge Govinda
God is love Govinda
God is wisdom Govinda
God is light Govinda

The Swamiji further points out the goal of human life and the path of its attainment in a very emphatic manner.

Goal of life Govinda
Is God realization Govinda
Attain this—Govinda
Through faith devotion Govinda
Through Sravan Manan Govinda
Through Tapas Yoga Govinda

Ethics and morality are the the foundation of spiritual life. Without it all religious practices are meaningless. Double dealing, dishonesty, cheating and bribery are rampant in these days. The Swamiji warns those who are addicted to these and to vices like smoking and drinking in his own characteristic way.

Do not smoke Govinda
Do not drink Govinda
Do not take bribes Govinda
This is bad Govinda
It is very very bad Govinda
It is disgraceful Govinda
It is heaven-closing Govinda

The Swamiji in his infinite compassion for his fellow beings pours out the very essence of all the scriptures and the Vedas in his 300 books, reiterating it again in his various magazines, leaflets and pamphlets. The path he advocates is conducive to the well-being of both the individual and the society. Truth is always the truth whether the people follow it or not. Swami Vivekananda has rightly said, "Truth does not pay homage to anybody. The society has to pay homage to truth or die." The call of Dharma has come. It is high time now that individuals and nations follow it. If the statesmen and thinkers and those who are at the helm of the society do not heed the message of truth, such a society or nation will be doomed to degeneration and destruction. Hence the importance of listening to this life giving message of Siva, moulding ourselves on the pattern of the trnths inculcated therein, and building up a same civilization, a happy home and an intelligent personality.

The Secretaries, organizers and workers of different branches of the Divine Life Society who had come to the Conference from far off places for the one common cause of service to their Gurudeva's mission, felt cheered and blessed when each of them felt the other to be his own Guru-bhai (Brother-disciple) of long-standing acquintance. A few hours of mingling with each other, which was tantamount to years of contact, in promoting mutual love and oneness, told us that there is someéthing more profound in the being of man to unite him with others than any earthly relationships. The intimate devotees of Shiva to whom he is something more than a human being however felt the living presence of their Guru in spirit though not in body when they meditated and prayed in the early hours of the dawn singing the Kirtan in chorus.

Om Guru Natha, Siva Guru Natha, Jaya Guru Natha, Jaya Sivananda. More than any of the intellectual speeches the childlike simplicity, the candour of the heart, the graceful greetings of "Om Namo Narayanaya" and the spirit of service in the Sivananda disciples from abroad so much impressed us and enraptured our hearts that we actully breathed the atmosphere of Ananda Kutir at the conference grounds as well as during the trip to Tala Cauvery on the last day of the Conference.

Our beloved Gurudev, Sri Swami Sivanandaji Maharaj who is continuously infusing into our lives the spirit of devotion and sevrvice who is ever leading us from the unreal to the real, from darkness to light, from death to immortality, is our protector, saviour, guide and the divine father. Proud are we, the Indians to have amidst us born from time to time great men like the Buddha, Shankara, Gandhi, Vivekananda and Swami Sivandanda, who have raised Indian culture to the glorious heights of universal reverence. Glory to Mother India whose womb is ever pregnant with great men like Siva who are the benefactotrs of the entire mankind! May the Lord Almighty spare Swami Sivananda for many more years to come, that he may continue to bless us with purity, devotion, light and knowledge!

(24)

Sri Rama the Universal Ideal

by

SRI SWAMI SIVANANDA

Beloved Aspirants!

May the grace of Sri Ramachandra be upon you all! Sri Rama the ideal of goodness, mercy, benevolence, humaneness and Divine life on earth, revealed himself for destroying the forces of Adharma, for protecting and establishing Dharma, for living personally the canons of Dharma and, thus, becoming to all mankind the example par excellence of a perfect life. The Ramayana, the celebrated history of Sri Rama, enumerates in its very first chapter, called the Moola-Ramayana, the glorious characteristics of Sri Rama who is declared by such an eminent sage like Narada as the crestjewel among persons. Rama's name, form and conduct have all been the objects of constant rememebrance, contemplation and emulation for people since ages. The word 'Rama' is interpreted in the Ramarahasyopanished as the combination of the essence of the Narayana-ashta-akshara and Sivapancha-akshara, i.e., Ra and Ma, without which the Ashtakshara and the Panchakshara not only do not give their proper meaning but give the opposite meaning. Ramanama is also considered as the essence of the thousand names of the Lord. It is the Taraka-mantra, the vessel which takes the mortal across the ocean of Samsara or death. The power of the Name is well realised when it is known that even the incorrect pronunciation thereof turned rogue Ratnakara into sage Valmiki. Sri Rama is an object of meditation as He is the Avatara of Lord Vishnu, the preserver of the universe.

Sri Rama incarnated himself at a time when five of the planets were in their exaltation. This unique planetary condition is suggestive of the glory of the life of Sri Rama. Dharma found in him its best refuge. Read the Ramayana, and you will realise the greatness of Sri Rama, the true Arya Purusha, the ideal son, the ideal brother, the ideal husband, the ideal king. Human life, as a whole, in its different aspects of social relationships, all firmly grounded in Dharma, was lived in the most practical manner and illustrated to all by the well-adjusted personality and the highly refined conduct of Sri Rama. An ideal life can be lived on earth by following the guide of this glorious leader of mankind, the veritable representative of the highest Divinity manifested for the benefaction of all succeeding generations.

The devotees of Sri Rama actually live the divine life, for they practise and spread the virtues that adorned the person of Sri Rama. The dsvotee rises above himself and attunes his mind to his Lord. The descent of the grace from his Beloved One entirely transforms him, and the devotee becomes the living, visible symbol of the transcendent, invisible Rama. God is the heart of the devotee and the devotee is the heart of God. God speaks to man through His devotee. A Bhagavad-bhakta is a purifier of the world he inhabits.

Let your relation with Sri Rama be more familiar, stronger and purer. Let it be free from desires of all kinds. Pray, not for obtaining anything in the world, but for reaching Rama. It is Rama that you want, and nothing else. Is not the Master of the universe greater than the universe? Love Him. Adore Him. Worship Him. He is the be-all and end-all. To attain Him is to become perfect and immortal.

Do Japa of Ram Nam. See Rama in all beings. Serve Him in all. Let your motive be absolutely unselfish and pure. Worship Sri Rama with the sixteen Upacharas daily. Study the scriptures describing His glories. Intensify your Prem for the Lord. Remember at all times that He is your final goal. Remember that Rama is the infinite Being residing in the inner-most recess of everyone. Rama is Sakshat Sriman Narayana Himself. He is the Supreme Purushottama. He is the Sovereign of the Universe. He knows all and controls all as the Antaryamin. Let yonr heart be surrendered to Him. Pray to Him unceasingly. He will absolve you all from your sins and free you of your defects and confer upon you the the bliss of the Supreme.

May the blessings of Sri Rama be ever with you!

PRAYER

by

SHRIMATI RAM (Sivananda Vani)

Blessed Immortal Atmans.

Your Holiness Swamiji, President, Ladies and Gentlemen,

I consider myself extremely fortunate to have been afforded an opportunity to participate in these holy celebrations and to be able to say a few words in the midst of such great and noble spiritual leaders. First of all, I must offer my profound apologies for being so late in arriving here.

I am indeed grateful to the organisers of this Twelfth All India Divine Life Conference—particularly to General Cariappa, but for whose magnanimous invitation, I wouldnot have been here today.

With all humillty, hnmbleness and deep reverence I prostrate before our beloved Pujya Guru Dev's picture here and try to speak a few words to you.

When I told Shri Guru Dev, that I am invited to attend this holy conference here, and I was hesitant to accept such an honour, as I know I am unfit, he, our compassionate master, encouraged me, blessed and asked me to go boldly and represent Delhi gloriously with full faith in God.

Thus receiving his blessings only, I have collected strength and have come here. Because, if we have to follow his inspiring teachings — we must bear in mind — his instructions and obey.

1. "Remember God at all times."
2. "Do virtuous acts always."
3. "Hear the wise words of great souls, and follow them."
4. "Avoid unnecessary discussions!!"
5. "Trust in God and do what your conscience tells you to be right. Such beautiful instructions, who will not listen?.....Hari Om.

We all know the tremendons inexhaustible glorious service Swamiji is doing from the far off Himalayas to humanity. His untiring zeal to serve the mass and to reveal the eternal truth to them, only to establish world peace among all nations of the world, is commendable.

He teaches us the essentials of unity. With his child-like melting heart he tells us in simple words.....

"Serve, love, give, purify, meditate, and realise, be good, do good, be kind, be compassionate—Enquire who am I, know thy self and be free, adapt, adjust, accommodate, bear insult, bear injury highest Sadhana". What beautiful words! With these illuminating words Swamiji Maharaj is able to radiate Supreme bliss, joy and everlasting Peace on all devotees.

He is able to draw everyone nearer him with his motherly care, taking all their miseries sufferings and worries, anxieties etc. on himself and encouraging them in every possible manner—he shows them that God is present everywhere.

Each and every one of us are the weary travellers, yearning for divinity and "Divine Life", 'True Love' and solace in this piligrimage of life. The few fortunate ones like some of us, are directed by Him to a spiritual Guru like our divine father Swami Sivananda Ji Maharaj, who guides and shows us the way for the attainment of such an ideal.

As you may all know, Swami Sivananda Maharaj has various methods of directing a devotee to the right path. He has a unique way of spreading the rays of spiritual knowledge. He has to deal with all kinds of people and with all sorts of temperaments. His chief and important aim is to better every individual in the Society and make him God—minded, be it from any source. He tries to study the man, find out his likes and dislikes and then guide him and put him in the way he likes best. In their own ways, Swamiji convinces them that God is absolutely essential for human happiness, both in this world and in the next. He makes them understand, "A Godless life is a sheer hell on earth". He tells them the easiest method of attaining Him, even while living in the world of "Samsara", immersed in the duties of this mundance life discharging them as any other householder, by devoting his mind to God at all times.

It only requires that the normal activities themselves are to be given a divine direction, making all actions, become worship or offering to Lord.

The various miraculous ways through which "Guru Kripa" descends and works must only be experienced. It is beyond my power of expression to how it works. I have myself experienced these wonderful miracles and have been bewildered and benefitted. His magnetic personality, his powerful bewitching sweet voice singing keertan filling the air with the holy spiritual vibrations, in those heavenly surroundings seem to throw some magic spell on all those near him. He captivates everyone and carries them away to the spiritual divine heights with his thrilling Keertans during his night Satsangs—making everyone forget themself and drown in the divine ectasy. The preceeding speakers, my respected brothers and sisters, have already given their various views on the noble ideals of Guru Dev in their learned discourses. So, I shall try to give more stress to the "Nadopasana" method of approach, to the Kaivalya Moksha, (or liberation,) which according to our Swami Sivananda Ji, (also) is a link between heaven and earth. Swamiji says, Divine name alone will give you all success and bestow the highest spiritual attainments. Music is and always had been our common language of the soul. Music, they say, is the wealth of a Nation.

Lord Sri Ramachandra Himself is believed to have attained musical knowledge for the purpose of salvation.

In the Hindu mythology we find every God is associated with music in some way or the other. Puranic Granthas and epics all contain valuable references to music.

Music originated from the "Sama Veda" and hence no ceremony is complete without chanting of the mantras which contain musical notes in them.

It is believed that once when the demon king Ravana of Lanka was pressed under the "Kailasa Parwata", he recited the "SAMA VEDA" which pleased the Lord of Kailasa and he was forthwith released from the pressure.

We all know how Hanuman sang the glories of Sri Rama in Kirtan form.

Lord Krishna in his "Leelas" always attracted the "Gopis" and his Cow-herd with his sweet melodious notes on his Bansuri (Flute). Nataraja, i.e. Shankara Himself is seen in dance pose, which is a part of music.

The Godess of learning Saraswathi is seen alway with a Veena in her hands. Lord Siva with a Damru (a small rythemic instrument), Sage Narada with an "Ektara" (Tampura).

We also have observed how—music could be effective in curing diseases and bringing changes in the social, economical religious and political conditions with its enchanting charm and powers.....

Music gives grace and refinement to all human expressions, all the "Nava Rasas" immersed in it.

Music by itself is a divine art, and is the best means to convey our sentiments.

Our forefathers like, Jaya Deva, Purandara Dasa, Narayana Tirtha, Meerabai, Tulasidass, Tyagaraja, Kabir Das and so many other saints have attained salvation through music only.

Music ensures enlightenment, aesthetic and spiritual benefits.

The sound produced by man with intense bhakti will at once reach the divine and will bring Him to the singer. ರಘುಪತಿ ರಾಘವ ರಾಜಾರಾಂ ॥

The names of the Lord in song form fill our mental substance with such forcible vibrations and destroy all evil, lifting us up to the celestial heights.

Kabir Das is believed to have said once "If any man sings the glory of Rama, I can make a pair of shoes, out of my own skin for his daily use."

Ramakrishna Paramahansa said—

"Blessed are the Pious souls who drink the nectar of sweet musical notes which have been churned out of the Vedas, which removed the impurities, which is a sovereign remedy or unfailing specific to cure all diseases of wordly existance and which can transform men into better citizens—It is the priceless treasure!"

Tyagaraja said, "Life spent without swiming in the blissful ocean of musical knowledge is a burden to the earth" "I am just quoting a portion of his Kriti here—ಬಾಕ್ಷಮುತಲದಾ? ಸಂಗವಜ್ಞಾನವಿಷಾನುಲತು ?

Meaning—(Is there a human being who can attain salvation without the aid of the knowledge of music ?)

(30)

Shakespeare says, "The man that hath no music in himself nor is moved with concord of sweet notes, is fit for treasons, stratagems and spoils. The notions of his spirit are dull as night and his affections dark as (erebus) Let no such man be trusted."

A highly intellectual man like Shakespeare also knew the importance of music and its effects!.....

What did Sage Narada says? "Naham Vasami Vaikunthe
Na Yogi Hridaye Ravon
Madbhakta Yatra gayanti
Tatra tishthami Narada."

Meaning:—"I dwell not in Vaikuntha nor in the hearts of Yogis. (But) where my bhaktas sing, there I be. Narada!"

Such were the holy words of our ancient Seers, Poets and scholars.

Music transports our mind not merely to the world of artistic pleasures but lifts up to the realm of divinity.

Devotion too becomes reduced (not full) and imperfect if it does not synchronize with music (songs). Even animals and plants are moved by the spell of good music.

All our ancient culture has been inseparably associated with music, Lord Krishna's music and Lord Siva's dance are indications of divinity and sacredness, which, our ancients have found indispensable in producing effects in the minds for concentration and sublime thoughts.

The past celebrated saints and bhaktas of all cults and religions have made immortal contributions to the spiritual and cultural well-being through their devotional songs. They showered their priceless service to the world through their soul stirring songs.

The ideas put through music have ennobling effect on our physical as well as spiritual houghts.

So, to attain spiritual illumination, music is the quickest path. All Sadhana therefore is directed towards purifying and stabilising the mind through music. Saints like Tuka Ram, Nam Dev, Surdas, Tyagaraja, Meera, Shankaracharya, Ramana Maharishi, Rama Krishna-Param Hansa and now our revered Pujya Guru Dev have all known and realised this fact and introduced music in their method of teaching and preaching.

You can cross over the ocean of Samsara with the help of this raft of Music. It will easily reach you to the other shore of bliss and immortality. The veil, of ignorance will tear off by itself and in its place a great revelation takes places and opens the avenue.

Just as every act of sacrifice reduces one's selfishness, each prayer of a song will take you nearer God—as though a winged angel waits to bear you up the heavenly heights of knowledge and wisdom.

Every person is responsible for his deeds—good or bad, and consequently reap the fruits thereof. It is only when one received internal illumination through unflinching devotion

and surrender—pouring out the hearts yearnings at the lotus feet of the Lord, through song, that the wisdom dawns and the man shines in all his radiance.

Such men, the Lord says, will attain the celestial worlds accessible only to those Maha Yogis. These are the words of supreme Wisdom.

I agree everybody is not a singer and you may all ask me "What will happen to all those who cannot sing". Well I am coming to that point also. Afterall, we all know we are bestowed with singing chords in our voices. These are meant for singing only. For talking we de not require so much strength of power and hence have no usage for them. Why not we all try to utilise these God given chords in singing a prayer or two to the Lord? I am sure there will be no difficulty at all. We can all do what others can do if only we try. Why not please God and reach the eternity by this short cut, which is so simple and so pleasing?

Music also helps in building and moulding a man's character, teaching morals, and devotion and giving exercise to the lungs, learning good habits, attaining power, knowledge, liberation and solace.

Music as our Swamiji tells, is the connecting link between the material and the spiritual world, which we must all try and practice. Through constant singing and practice anyone can draw the best out of it and obtain merits.

According to our Swamiji, music itself is a Hatha Yoga Sadhana for, its involves a good amount of control and regulation of breath. There is deep and full breathing and this greatly strengthens the lungs and purifies the blood vessels.

The various musical notes have their own corresponding "Nadis", which awaken the "Kundalini Chakra"—raising the spiritual Powers hidden inside, ensuring Peace of mind and helping the aspirant to reach the goal of life very easily.

This mysterious mind, thus trapped in the sublime "Nada" drives away all the evil and impure thoughts and drowns the singer as well as the listeners into the ocean of sacred "Pranava Nada," symbolising Omkara Nada, and the eye of intution is opened and he gets into the Yoga Siddhi or Samadhi.

Sankirtan is an integral part of Bahakti Yoga. It is an in-estimable service to the humanity. Swamiji says, the deep debt of gratitude you owe to the singer or a music Yogi, is beyond any one's capacity and control to repay. Even those who practised Vedanta have all come down to the practice of Sankeertan and Namasmaran—always remembering God. They have all realised that they could attain the super-conscious state, through Keertan, which the Yogins enjoyed.

The philosophy of music ultimately is that which we find running throughout the Vedas, Upanishads and Puranas, and there is no need for us, in this Kaliyuga to observe any intense austerities, when we have got this easiest approach through this divine music.

The constant repetition of Name, or Keertan, gradually builds up, the visual forms of the Devas — who are in the singer's mental picture and it serves as a foces for concentration radiating from the centre, penetrating into the heart of Sangeetha Yogi, giving a marked effect and a wonderful glow through the body with a kind of peculiar feeling, as though some electricity is softly passing through the veins. It is a blissful and wonderful experience.

On more than one occasion I have experienced this wonderful magic, even with my very ordinary and simple keertan singing — when I was all alone, singing to myself with all my mind turned towards the Supreme, "What did I see! Believe me or not, I saw clearly our adorable Guru Maharaj Swami Sivananda Ji sitting quietly in a chair which was already there (as though it was kept for him) and nodding his head in appreciation and softly giving beats of tala with his hands to suit the music. I was bewildered and astonished and some inner joy was felt by me."

I continued my singing with my eyes wide open, gazing at our Swamiji who visited me so kindly, only for my humble music! I stopped my music, keeping my tambura on the ground, I bent my head to prostrate to his holy feet (which I could see clearly) but lo! when I lifted my head to see his imiling face—the chair was empty and there was no one! The doors which were bolted from inside by me were in tact as left by me. I understood the miracle at once, and I was happy beyond measure. This happened once or twice when I was at Lucknow. Swamiji was then at Rishikesh. How could he visit me? I wrote to Guru Dev at once about it. Of cource, he did not comment upon it. But he is an "Antarayami" and knows everything. Such are the powers of music.

When we sing His name with one pointed mind and full bhakti, it melts in silence and since Lord is ever ready to help us, you get his darshan in your heart, in the form which is in our thoughts. Just try to call Him with intense bhakti and sweetly by his various names, as Rama or Shyama, he will at once hear you and will come running to you under whatever circumstances He may be then.

Tuka Ram was only a peasant. He never knew how to read or write, he was very fond of doing Sankeertan of Vithoba, Lord Krishna's name. He not only had Darshan of Lord Krishna several times but he got 'Jnana Sakti' also by this.

"Divya Drishti", was opened by his Sankeertan. He was able to compose Keertans and Abhangas. There are several instances like this. Is this not a proof that God exists? Sankeertan has thus, tremendous influence.

Sangeetha fills the mind with sublime soul elevating higher emotions like a spiritual wave and purifies our minds. Music gives the strength to face any difficulties, makes you peaceful and courageous.

Therefore music is a great help to all followers of the path of devotion, and is a direct means of uplifting the people to the glorious heights.

Music has been prescribed by our Swamiji to all aspirants, Even if a person feels he has no music in him, he should at least try to chant "Om" loudly; in course of time he will learn to chant the "Om" in the accurate musical note and would like to repeat it. "Song of Bliss", "Song of Chidananda" etc., whatever our Swamiji teaches, will, automatically be learnt by him and they will be of immense help in attaining Vedantic Bhav. In between the dry lectures, music gives life and light.

Now music has become a part and parcel of our Ananda Kutir. No Satsang is complete without a Bhajan or a Keertan or some music. The masses, Swamiji says, must be awakened by this novel method of Sangeeta Yoga.

Music can convey the message of Peace, as its mission is to create and establish Peace among all Nations. The whole world now wants peace. But where is Peace? Unless humanity renounces the destructive ideas, nothing can be achieved. Peace and Prosperity go hand in hand.

Mahatma Gandhi our beloved Father of the Nation, preached about only peace and Ahimsa till his last. His message of Peace and his favourite Keertan " Raghu-Pathi Raghava Raja Ram ", are ever ringing in our ears. He has almost established peace in our country through his untiring efforts. But are we free from fear, even now? Another disastrous war is threatening the world, almost on the thresheld! What is the source of all these wars? If only we have friendly ties, mutual understandings, if we all have confidence and faith in God, and if we discard or abandon all our jealousies and petty mindedness, and see the one God or one truth alone every where, Peace will spring up from all all corners and reign over us! If every man all over the world feels the necessity of peace, it is in the individual self and in every man's hands. With his inner urge for Peace-each man collectively can bring about Peace in the whole Universe through the powerful thoughts of Almighty. If every man is God minded and has trust in Him-Peace is bound to come. We can all live peacefully as best of friends with good feelings, towards all our neighbours.

The transformation must take place in each individual from within, with firm faith and good intention, and then only can one attain Peace. Easiest method to obtain the quick result is a common prayer of song of Unity and service to the Lord. The whole Universe can live in peace and harmony with no thoughts of war nor enemity. (I called him Arjuna himself) our esteemed brother Gen. Cariappa, a great soldier, warrior and a fighter has understood the need and the importance of spiritual development to bring peace. He is a real Karma Yogi. How many persons of his status and rank are there who have realised this?

What does our Swamiji say? Love, Kindness and tolerence. Adapt, Adjust and Accommodate are the essentials. If we really follow these golden words taught by Swamiji we will all live in eternal Bliss and joy for ever.

Swamiji as you all know, trains us in the most practical way. It is necessary that we all should know that Swamiji is all pervasive and is ever with his Bhaktas whether they are in Rishikesh or outside. Caste, Colour or creed are of no considerarion to our Swamiji. Swamiji does not estimate people according to their financial status. He only looks at the sincerety and honesty, with which the man is working towards the goal or liberation.

Swamiji says if we all desire to attain liberation, we must be detached to the world, children and samsara, and try for the Dharshan of Lord, and work as we pray. He never neglects a true devotee who has completely surrendered himself to him. He takes up the full responsibility, providing him with all material as well as the spiritual necessities, giving various opportunities in life to develop, he guides them with care at every step.

Swamiji teaches us, "Eat a little, Drink a little, Sleep a little, Mix a little, Do vichar a tle, Serve a little, Reflect a little and do Kirtan a little, be moderate in everything." How orious!! Great Shankarachary said in his couplets on renunciation, ಗಯುಪ ಗತಾ, ನಾಮು ಶಾಸ್ತ್ರಧ್ಯಾಯಂ ಶ್ರೀಪತಿ ರೂಪಜಿಸ್ತ್ರವ್ ।ಸೌಯಂ ಸಜ್ಜನಸಂಗನಿತ್ತಂ ತಯಂದ ದಜನಾದಯು, ವಿತ್ತವ್ ॥ ಭಜನ್ ದವ್ ॥

Meaning:—Sing the Lord's thousand names, Read the Geetha, Meditate ever on the form of Lord. Direct the mind to the company of Holy men. Distribute the wealth to the Poor and needy. Turn your gaze towards the Lord,

Once more I offer my grateful thanks to all the organisers for giving me this opportunity, and I thank you all for your presence here.

OM

TRAYAMBKAM

Salutations to the Guru, whose grace, completely dries up the ocean of Samsara, and makes one realise the Supreme wealth. Salutations to my Guru, who is the teacher of the whole universe, who is established in Knowledge and Power, adorned with the garland of Supreme knowledge and who, makes one realise the Brahma Jnana, who is the Nada and Kala.
My prostrations to Swami Sivananda.

COORG

by

YOGI SHUDDHANANDA BHARATI

A fairy land of green beauty
Cherished by Mother Cauvery
Its sons are heroes of duty
Shining with laurels of victory.
Freedom smiles in every home.
Men and women live in AUM
A life of love and lofty aim
Singing with the mountain stream,
The song of inner harmony
Of the ONE in the Many.
Though body has left the scene
My mind lives in that hill serene.

(35)

Comparative Teachings of Eleven Religions.

On brotherhood, Cosmic Love and Peace

BUDDHISM

1. Whosoever in this world harms living beings and in whom there is no compassion for living beings, let one know him as an outcast. (*Sutra-Nipata*).

2. One act of pure love is greater than spending the whole of one's time in religious offerings to the Gods. (*Dharmapada*).

3. Those in whom wisdom and meditation meet are not far from peace. (*Dharamapada*).

CHRISTIANITY (Bible)

1. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

2. All things whatsoever ye would that men should do to ye, do ye even so unto them.

3. God is love; and he that dwelleth in love dewellth in God, and God in him.

4. And into whatsoever house ye enter, first say, peace be to this house.

5. Blessed are the peace makers, for they shall be called the children of God.

CONFUCIANISM

1. All men are brothers. (*Proverb*).

2. What you do not want done to yourself. do not do to others. (*Analects*).

3. Love makes a spot beautiful. Who chooses not to dwell in love, has he got wisdom? Love is the high nobility of heaven, the peaceful home of man. To lack love is to lack wisdom. (*Meneius*).

4. Peace is worth a thousand taels of gold (*Proverb*).

HINDUISM

1. THE WHOLE WORLD IS MANIFESTATION OF THE LORD (*Upanishad*).

2. Men gifted with intelligence should always treat others as they themselves wish to be treated. (*Mahabharata*).

3. Love alone abides (*Proverb*).

4. Almighty! In the whole universe Thou dost the work of harmonizing and uniting, and most fully reveal Thyself in the world. We, therefore, beseech Thee to bestow upon us in every way all the means that will enable us to live in peace and harmony (*Rig Veda*).

ISLAM

1. No one of you is a believer until one loves for one's brother what one loves for oneself. (*An-Nawawi*).

2. Love is this—that thou shouldst account thyself very little and God very great. (*Sufi Saying*).

3. The garment of peace never doth fade. (*Saying*).

JAINISM

1. Towards your fellow—beings be not hostile (*Sutra Kittanga*).

2. Indifferent to worldly objects, a man should treat all creatures in the world as he himself wishes to be treated. (*Jaina Sutras*).

3. Have compassion to all beings. (*Jaina Sutras*).

JUDAISM

1. Thou shalt not hate thy brother in thine heart. Thou shalt not avenge, nor bear any grudge, but thou shalt love thy neighbour as thyself (*Leviticus*).

2. But I say unto you; deeds of love are worth as much as all the commandments of the Law (*Talmud*).

3. How beautiful upon the mountains are the feet of him who bringeth good tidings, who publisheth peace. (*Isaiah*).

SHINTOISM

1. Irrespective of their nationality, language, manners and culture, men should give mutual aid and enjoy reciprocal, peaceful pleasure, by showing in their conduct that they are brethren. (*Tenreky Doctrine*).

2. We make loving kindness our Shintai representative (*Saying*).

Peace to the land, safety to the house-hold and abundant harvest (*Prayer*).

SIKHISM

1. As thou deemest thyself, so deem others (*Granth Saheb*).

2. Deem the body in which there is no love a place of cremation (*Farid*).

TAOISM

1. Extend your help without seeking reward (*Kang Ying P'ien*).

2. Regard your neighbour's gain as your gain, and your neighbour's loss as your own loss (*Kang Ying Pien*).

To be good I would be good. To the not good I would also be good, in order to make them good. (*Tao-te-Ching*).

ZORASTRIANISM

1. The three greatest concerns of man are those to make him, who is an enemy a friend, to make him who is wicked righteous, and to make him who is ignorant learned, (*Shayast-na-Shayast*).

2. The nature alone is good which will never do unto another whatever is not good unto its own self. Do not do unto others that which is not good to yourself. (*Zorastrian Scripture*).

The Gospel of Yoga Vedanta

by

KAVI YOGI MAHARSHI SHUDDHANANDA BHARATI

1. Vedas are the fountain heads of knowledge. Self knowledge is the essence of the Vedas. The self is otherwise called "Atma," Jivan or Brahman, the spirit etc. It resides in the heart of beings. It is the microcosm as well as macrocasm. The Upanishad says "He is the supreme who has realised the supreme Brahman in the cave of the hearts. The realised man is the real man. He always lives in tune with the infinite. All his desires and all his aspirations have been fulfilled." The Geetha says "He who is conscious of the Brahman in the heart has fulfilled his life in the Brahman. He gets the supreme satisfaction within and lives in the ecstasy of inner delight. He is free and ever free from the result of 'Karmas' or actions and indeed he has nothing to do in this life. Even if he does anything, his actions flow out from the pure love that he bears towards humanity. He melts with compassion for the beings of the world and consecrates himself for the betterment of universal life. He lives in cosmic consiousness and sees himself in all and all in himself. This is the highest goal of life in the world and this goal is reached by Yoga Vedanta.

2. Yoga is a psychic science just as Chemistry and Physics are Natural science. It is the Science of the inner beings. By Yoga one can quicken the evolution of life, from manhood to Godhood. Yoga is misunderstood now for "Asana" and "Pranayama" which are a means of strengthening the body and nerves. Even Raja Yoga which controls the mind and its modifications and establishes the pure mind in the self is not the highest goal of Yoga, Consecrated service in God conciousness is Karma Yoga. Psychic devotion to God is Bhakti Yoga. Inner awareness of God in the self and in the world is Gynana Yoga. All these processes are implied in the term "Yoga." 'Yoga' gives you a strong body, a dynamic vitality and plenty of energy, a clear mind, a high intellect, a luminous soul, a blissful conciousness along with an untramelled peace by which we can lead a victorious life in the world.

3. Vedanta is the crown of Yoga. It is the crown of the Vedas also. Vedas are divided into three cantos, Karma Kanda, Upasana Kanda and Jnana Kanda. One leads to the attainment of the other. Karma Kanda is Karma Yoga. Upasana Kanda is Bhakti Yoga and Jnana Kanda is Jnana Yoga. Vedanta is essentially a treatise on knowledge. But knowledge has two wings, one is action and another is love. Action, love and knowledge are like leaf, flower and fruit of a tree. All the three are necessary for the fulfilment of the plant life. So Yoga and Vedanta are complements of each other.

4. The "Gita" insists upon the importance of "Yoga." Every chapter of Gita is known as Yoga. "Become a Yogi-Tasmat Yogi Bhava" says Krishna, "He is the greatest Yogi who lives, moves and as is being in me offering me the fruit of all his actions." The Gita further maintains that all actions culminate in knowledge. Devotion, Surrender, consecration concentration, and self-offering are several steps of Psychic Devotion and they come naturally as action develops towards perfect knowledge. The seer of perfect knowledge does not run away from this world. He is not afraid of nature. He lives in the world and yet out of it ike a boat on water. He works as a witness uneffected by results and unattached to

surroundings just as the Sun acts from the Heaven. He is a "Jeevanmukta" who moves in the freedom of self delight, scattering flowers of wisdom wherever he goes.

The Yoga-Vedantin is the fruit of human society. A Soldier like Arjuna became a Yoga Vedantin by acting in the spirit of the Gita, by being a passive instrument in the hands of the Divine. Vedanta leads to the knowledge of the SELF DIVINE in all and Yoga leads to the perfect harmony of life in time with THAT unique SELF. This is achieved by constant—introspection and meditation, you can achieve it in the silence of the mind. This achievement is converted by a warm vibrating energy and a thrill of delightful peace in the heart and the head. The Yoga Vedantin sees himself in all and all in himself and is a fountain of love that is the bliss of life.

THERE IS A GOD . . . . . .

"I remember the night Winston (Churchill) offered me the job of C.I.G.S....I was so overcome that my natural impulse was, when left alone, to kneel and pray to God for His assistance in my new task. I have often looked back, during the last three and a half years, to that prayer. I am not a highly religious individual according to many people's outlook. I am, however, convinced that there is a God, all powerful, looking after the destiny of this world. I had little doubt about this before the war started, but this war has convinced me more that ever this truth. Again and again during the last six years I have seen His guiding hand guiding and controlling the destiny of this world towards that final and definite destiny which He has ordained."

(*Diary-entry on 8th May 1945, on the day of German Collapse*)

—FIELD MARSHALL ALANBROOKE,
Britain's Chief of Imperial General Staff and a Chief designer of Western Allies Strategy in World War II.

A Note on the Conference

by

SHRI N. S. POONACHA—*The Secretary*

After the President and some members of our branch had received pamphlets about the Eleventh All India Divine Life Conference to be held at Bangalore, at a meeting of our branch at Mercara, the President suggested that we should request our Gurudev if we could hold the Twelfth conference in Mercara. After some discussion it was unanimously agreed to make this request. So, on 10th October 1958, the President wrote to our Gurudev to seek his blessings and he very promptly wrote to us on 17th October 1958, graciously according us his approval.

Early in January 1959, a small sub-committee was formed to draw up an outline of the programme and to prepare a budget estimate for holding the conference. The sub-committee met in February and drew up a programme as well as prepared a rough budget estimate.

Correspondence had been started for information with the Bangalore branch as well as with Swami Sat-Chit-Anand. The latter suggested to start work in earnest from the 8th September, the birthday of Swami Sivanandaji. At the meeting in July it was decided to appeal to the public for financial help for conducting the conference. At this meeting it was decided to hold the conference during Christmas holidays and appeal to the Educational authorities to place the Central High School and the boarding house attached to the same at our disposal for holding the conference and to board and lodge the delegates.

On 25th July 1959 an appeal for funds was issued. A letter was written to the District Educational Officer. Coorg, requesting him to permit us to use the school and hostel buildings to hold the conference and to house the delegates. On receipt of his permission it was decided to hold the conference on 26th and 27th of December, 1959.

We wrote to Swami Sat-Chit-Anand to advice us on making arrangements for the conference, but he was not available, being ill. We had requested the Bangalore branch to suggest to us names of important persons to address the conference. They sent us a list of persons, whom we could approach. On the basis of the list we wrote and the following agreed to take part in the conference:—

(1) Sri R. R. Diwakar, former Governor of Bihar;
(2) Kavi Yogi Shuddhananda Bharathi;
(3) Dewan Bahadur K. S. Ramaswamy Sastrigal;
(4) Swami Krishnanda Bharathi;
(5) Smt. Sivananda Vijayalaxmi;
(7) Smt. Sivananda Vani (Mrs. Ram);
(7) Maualvi Assunuddin;
(8) Sri K. Chandrashekaraya;
(9) Sri G. Manjanathaya;
(10) Vidwan Vittal Sastri; and
(11) Mrs. B. Devaki Appayya.

Of the ahove Dewan Bahadur K. S. Ramaswamy Sastrigal and Smt. Sivananda Vijayalaxmi could not attend due to ill health. Smt. Sivananda Vani could only attend on 27th, due to illness.

The Stage Set: The hall of the school had been tastefully decorated with posters containing Gurudev's sayings as well as with the pictures of the Gurudev in different colours. The material was got and the decoration done by the Secretary and members of the Divine Life Society, Tasker Town Branch, Bangalore. We are very thankful to them for this help. The road leading to the high school hall also had been decorated on both sides with greens and electric lights; these lights adding beauty to the decoration. A big cloth banner indicating "TWELFTH ALL INDIA DIVINE LIFE CONFERENCE" "LONG LIVE OUR BELOVED GURUDEV SHRI SWAMI SIVANANDAJI," above the gate added beauty to the decoration. A medium sized photo of Gurudav centrally located on the dias and decorated, with flowers and flood-lit, made the audience feel the living presence of Gurudev among them.

The Opening: The hall having been set for the conference, was full to its capacity before the opening time of the conference. The conference commenced on 26th morning at 9 a.m. with a prayer. The chairman of the reception committee, Rao Bahadur K. G. Belliappa welcomed the gathering. Sri R. R. Diwakar, former Governor of Bihar did the inauguration of the conference as well as the unveiling the portrait of Gurudev Swami Sivananda Maharaj.

Features: The conference first commenced at 5 a.m. on 26th Decmber with prayer, Sankeerthan and Meditation. The discourses by the speakers embraced all subjects of yoga, vedantha and werein two languages-English and Kannada. In between speeches there were kirtan, bhajan programmes and yogic asana demonstrations. The conference on 27th December 1959 opened with Havan and ended with Harikatha Kalakhespam. There was liberal free distribution of Gurudev's writings-both in English and Kannada. In addition to the literatures printed and published by the Mercara branch, the Divine Life Society, Visveswarapuram had sent a bundle of literature for distribution. We extend our hearty thanks to them for Bangalore, this help.

On both the days the hall as well as the verandah was full with a selected gathering, who heard the lectures, bhajanas and music with rapt attention. There was complete silence all over.

On 28th morning the speakers and delegates were taken to Talacauvery, the source of the most sacred river Cauvery, by our members. All had a bath in the holy river and did puja to the presiding dieties. The delegates camp broken up on the morning of the 29th December 1959.

Thanks: We tender our grateful salutations to God Almighty, who guided the conference to a success. Secondly to our Gurudev, who gave us permission to hold the conference and infused new vigour into our nerves and watched and guided us in all our activities during the conference from his abode in the Himalayas. Our respectful pranams to Gurudev.

We offer our grateful thanks to various speakers, Mahatmas, Swamijis, Delegates and the public for having taken part in the conference. We tender our thanks to all those who helped us with money and material and those Divine Life Sevakas, who worked day and night to make the conference a success, which it is generally said by many, it was. I will be failing in my duty if I do not thank our President, General Cariappa, for the instructions and the nice way he guided us all through the period and giving us an opportunity for organising and conducting a function of this type, the first of its kind ever in Coorg.

May the Choicest Blessings of Gurudev be on all.

OM TAT SAT.

28th December 1959.